1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



467 the brilliant blue of the skies. Bumpy, dried mud-paths ran through the bare fields and thin, grey meadows. Then came rolling plains, across which ran a puzzling confusion of paths. On the edge of the steppe stood a [486] Syrian Custom's station, where our passports were examined. At last we could leave the overland route; and now, without paths or signposts to guide us, we were in the uncharted desert. Our automobile raced over the hard, dry, pebble-strewn soil, ever eastward, along a never-ending, narrow tongue of land that seemed to dip deeper and deeper into a boundless, shimmering sea. A cloudless sky rose above us and on either side were misty gleams of water over which the air quivered. Suddenly, like apparitions out of the haze, appeared some Arab [492] sheep-breeders. They had but few camels and horses with them, but they rode on asses—a sign of their decadence. They were Fua're. We noticed them as we bore away towards a sheet of water glistening in an elongated depression of the desert.

133 Mirages were frequent and often incredibly deceptive. Only with difficulty was it possible to distinguish the real rain pools, which were only a foot or so deep with their surfaces ruffled by the wind, from the phantom pools, whose surfaces would be smooth and glassy. Suddenly we noticed ahead of us numerous flocks of sheep. Almost breast-deep they were crossing the flooded land. Automatically I reduced speed, for I suddenly saw, not a hundred yards ahead, a gleam of water—a shallow lake—and we were driving straight into it. I twisted the steering-wheel round, and then only did I realize that what we saw was a dry trough filled with

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



726 Our leader slipped from his *dhalul* and called back joyously: "Jirad ibn Jeneyb!" It was one of the *shiyukhs* of the Beni Sakhr, and an old acquaintance of Faris.

726 619 In a trice the Beni Sakhr broke cover and pressed about us. We were deluged with questions as they led us to their camp, a few hours' distant. On the way Faris told them of the capture of a scout of their tribe and of our peaceable journey of inquiry into their grazing-grounds. Ever and again Ibn Jeneyb protested that the Beni Sakhr were at "unclouded peace" with the Ruala and that the captured spy must be a robber and an outcast from the tribe, who wanted to plunder the Ruala on his own account.

• [486] When we had dismounted in his camp, Ibn Jeneyb had a camel slaughtered before our eyes. A slave caught its blood in a bowl. He then tore up a bunch of herbs, dipped it in the blood, and with this brush painted the tribal emblem on the necks and flanks of our riding-camels. This was to serve, as it were, as a guarantee of our peaceful intentions and as a safe conduct among the rest of the Beni Sakhr.

A small detachment of them were still pursuing Bedouins of the northwestern lava region, who had broken into the Wadi Sirhan and, the day before, had fallen on Beni Sakhr herders, grazing their camels. The raiders lost one dead—it was his corpse we had found—while the Beni Sakhr had two men wounded.

763 I visited these wounded men and found one of them, with two ghastly bullet wounds in his chest and abdomen, lying at the point of death. I did my best to save him—I had my case of surgical instruments, mor-

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



manner that there had been any trouble. He was perfectly calm and thanked his enemies for their companionship and protection of me on my journey. 609

Only after coffee had made the rounds was there any mention of the Fid'an losses. The Ruala fire had cost them two mares and two *dhaluls*. Fuaz at once declared they should be recompensed by six of his best racing-camels. He was under no obligation to make any restitution; but the magnanimity of an Arab *sheykh* demands such acts of bounty. 627 577

When the two strangely assorted companies separated on the following morning, Fuaz took the precaution of attaching one of his body-slaves to the Fid'an. He was to see them to the first rise of the Abu Rijmeyn, well beyond the Ruala territory. 609 [486]

183, 486, 572, 577, 609, 627, 672, 696

[See all of the above categories for various aspects of protection and countenance as practiced by the Rwala.]

# CHAPTER XVII

## PROTECTION OF THE OPPRESSED

### COUNTENANCE OR *WAĞH*

572 486 Protection granted by a man against his tribesmen or allies to a person regardless whether present or not is called a countenance, *waǧh*. Before the countenance of some Rwejli it is possible to travel through the whole Rwala territory without fear of an attack or of violence. Before the countenance of Prince an-Nûri one may cross not only the Rwala territory but also that of all other tribes which acknowledge his sovereignty. It is said of the prince that he resembles a long branch to which smaller twigs are attached.

486 622 576 Whoever wishes to travel through the territory of a powerful chief goes first to him with the following request:

"I desire to ride through the pastures of thy tribe, so grant me the protection of thy countenance." If the chief answers:

"Undertake thy journey in peace! Behold, I give thee my countenance, *midd maʿ as-salâme tarâni eʿṭik waǧhi*," he may start as tranquilly as if accompanied by the chief himself.

If a man wishes to visit the territory of a strange tribe and has no comrade, *ḫawi*, of that tribe to go with him, he declares in the presence of some respected men of the neighboring tribe: "Behold, I go on a lengthy journey before the countenance, under the protection, of Chief So-and-So whose territory I shall soon enter." Then he continues his journey. When he meets the first members of the tribe in question, he shouts at them from afar:

"Behold! I travel under the protection of your chief." Should they disbelieve and rob him, he still tries to reach their chief, to whom he complains:

"I undertook this journey before thy face! *maddejt bwaǧhak*."

The chief, disliking complications, replies: "That is a lie, *čiḏeb*." But the plundered man continues:

"I undertook this journey before thy face, as So-and-So from the Such-and-Such tribe, whose word is believed, *raǧâlen maʿḫûḏen čalâmahom*, will testify."

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



Then the chief must send some one to the persons named to find out whether such is the case. If the messenger comes back with a report that the traveler has spoken the truth, the chief is obliged to return to him everything of which he has been robbed. Should he fail to do so he would dishonor his countenance, and his disgrace would spread all over the desert, with the result that his tribe, ashamed of the affair, would depose him.

To refuse his countenance or protection to any one is a disgrace, as it is, likewise, to ask for a reward when granting it; for the face must remain clean, must not be stained with any dirt *al-waǧh naẓîf mâ jaršâh ad-danas.*

The famous Rwejli warrior Fhejd eben Ma'abher had his camp in the Damascus territory, and yet he successfully protected a Šammar woman who appealed to the protection of his face. She camped with her husband in Neǧd by the valley of ar-Rma'. Her husband, becoming angry with her for some reason, began to beat her. Then she started to cry:

*"Jâ fhejd jâ ba'ad ḥajji."* Thus young women call for protection, the meaning of the words being that the woman will submit to her protector in everything. Her husband was not a little surprised at that:

"Tell me, my comrades, how can my wife call on Fhejd when he camps a month's journey from us? *tenḥa 'alejje fhejd w-hw msâfet šahr zamânen 'anna.*"

Yet some 'Aḳejl camel buyers just then in camp heard the Šammar woman's cries and spoke about it in the various camps to which their business brought them, the report of the incident finally reaching Fhejd himself. Ordering his slaves and fellow tribesmen to assemble for a raid, he rode around the Nefûd on the east and in about twenty-five days reached the camp where the woman was living. There Fhejd declared that he would harm no one if they showed him the husband's tent. When they showed him both the tent and the man, Fhejd set his she-camel running, stabbed the man with his spear in the thigh, and said to him:

"Thou filthy beast, didst doubt that thy wife has my protection? If thou harmest her again, I will kill thee." After this Fhejd returned to his people, meeting them in the Sirḥân depression.

If it is a matter of common knowledge that the head chief has lent a traveler his face or if the latter is accom-

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4



572 panied by a *ḫawi* (or *ḥâwi*) and, nevertheless, some member of
● 486 the chief's tribe or a fellow tribesman of the *ḫawi* attacks and
635 robs him, the culprit is punished with far greater severity
than if he had committed murder, *takṭî' al-waǧh aṣ'ab min*
[683 *ḍabḥat az-zelema* (sic). For in a case of murder the blood price
628] is fixed by ancient custom, whereas a chief or a *ḫawi* and their
kin may ask any compensation they wish for the corruption
of the face. Of such unlimited demands every robber is very
much afraid, and therefore, although he often beats the *ḫawi*
soundly and curses him, he always returns to the traveler
all that he has robbed him of and begs him to swear in the
*ḫawi's* presence that none of his property is missing and to
forgive him.

### THE *ḪAWI* OR COMPANION WHO PROTECTS TRAVELERS

486 If the traveler distrusts some tribe, he tries to hire as
572 comrade either a member or an ally of the tribe, that he
576 may then ride before his face. A companion protecting the
619 traveler from both his fellow tribesmen and allies is called
a *ḫawi*. To travel with a *ḫawi* is always easier than to travel
before a chief's countenance, because a *ḫawi* can be seen and
heard, whereas the protection of a chief, often living at a
great distance, must be first proved, which not only takes
some time but in most cases is difficult. For this reason the
chief usually gives the traveler in addition to his protection
one of his slaves or servants to act as companion.

In the selection of a *ḫawi* much caution is necessary. The
more powerful and better known his kin, the more can his
protection be depended upon. A common Rwejli is unable to
protect against all the 'Aneze but only against the division
of this group of tribes called Ẓana Muslim. These people have
an old, established custom that whenever any of them eats
a meal with a traveler he also lends him his face, *ḫawijet*
*su'ra*. In this case it is not necessary at all for the traveler
to ask him to be his *ḫawi*, as any man of the Ẓana Muslim
is bound to deliver him from danger without a special request,
*min rejr nab' jefekkeh*. Only a culprit fleeing before an avenger
cannot become a *ḫawi*.

One single face protects against all members of the Ẓana
Muslim; the same applies to the Ẓana Bišr and also to all the
'Amârât, the other two great divisions of the 'Aneze. As a

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



result, three *ḫawi* suffice for protection against all the 'Aneze from Aleppo to the Nefûd and from the Sirḥân depression to the river Tigris, *lehom waǧḥ wâḥed*.

With the Šammar it is altogether different. There the most reliable face is furnished by a man either of the Sinǧâra or the 'Abde. As the Aslam and Tûmân quarrel continually, to traverse their territories with only one *ḫawi* is out of the question. If a traveler meets a Šammari and eats with him, he must nevertheless ask: "Wilt thou give me thy face against the Šammar if I give thee mine against Such-and-Such?" And, if the Šammari agrees, another question is necessary: "Against which Šammar canst thou [illegible] my *ḫawi*?" This must be repeated every evening, as a Šammari usually promises for one day only.

The members of the Šarârât tribe, which has no head chief who can dictate to all the clans, *mâ jeḳûl 'alejhom waḥad*, are not secure even against their own fellow tribesmen. Then it pays to be very exact in inquiring whether the *ḫawi* can protect against the whole of his clan or merely against a few kins. A Šarâri *ḫawi*, too, keeps his engagement for one day only. Should the traveler fail to renew the agreement with him, his *ḫawi* may himself rob him on the next day or make common cause with the robbers.

## PROTECTION BY REQUEST

Protection granted by request, *daḫḫâla*, is the basis of all security both of person and property. Whoever is threatened by death or loss of property or whoever thinks that he is being wronged asks protection from him who has the power to give it. At the same time it is everyone's duty to give protection when requested to do so. A refusal would imply weakness, would blacken one's honor, and the man who refuses would be derided at all camp fires for his lack of manly courage. It is, of course, true that no one likes to be asked for protection because of the cruel work full of difficulties and trouble that is involved in it.

One who is oppressed personally has to ask protection of someone more powerful or of a member of an important kin; it is sufficient, however, for him to enter the tent of the one whose protection he desires or even its sacred precincts, *muḥârem*. The precincts begin either at the limits of

# CHAPTER XVIII

## HOSPITALITY

### SALUTATIONS

A salutation, if returned, is a guarantee of safety in the desert, *as-salâm salâme*. If a stranger travels unaccompanied by a *ḫawi* through the territory of a tribe unknown to him and salutes someone—be it only a little girl—and is saluted in return, he may be reasonably certain that he will be neither attacked nor robbed, for even a little girl with all her kin will protect him. Should the fellow tribesmen of the girl attack and rob him, *mâḫûd*, he has only to ask the help of her kinsfolk, who must take his part. The girl is the best witness: "A traveler saluted me at such and such a place, of about such and such an age, dressed thus and so, riding on a she-camel," of which she also gives a description. Frequently even an enemy saves himself in this manner when hotly pursued. Realizing that he cannot escape, he suddenly changes his course, returns by a roundabout way to the camp of his pursuers, salutes a child, and, taking its hand, allows himself to be led to the tent of the parents. The adult Bedouins, being more cautious, do not answer at once when saluted by a man they do not know. Especially if two or three are riding together and approach a camp at night, the guard replies to their salute thus:

"Ye are outlawed; I shall not return your salutation; *tarâkom mwaṣṣedin w-lâ ʿalejkom radd as-salâm*." For an outlawed one, *mwaṣṣed*, is treated like an enemy to whom a salutation is of no use whatever.

The salutation of the traveling Bedouins consists of many sayings, questions, and answers.

The shortest one is: "Be strong [So-and-So]! *ḳawwi* [*flân*]."

The saluted person replies to this: "Welcome to us! *jâ ḫala*."

The traveler then asks: "How art thou? *čejf ent*," and is answered: "May Allâh salute thee! *allâh jesallimk*."

"I wish success to thee, *al-ʿawâfi*."